

Summary of the Friday Sermon Delivered By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, On 15th May 1998, in Bad Kreuznach - Germany

And among people there is a kind who would sell themselves in seeking to please Allah; and Allah is Compassionate to His devotees.

O ye who believe! Enter into submission wholeheartedly and follow not in the footsteps of Satan; verily, he is your avowed enemy.

But if you slip despite the clear Signs that have come to you then know that Allah is Mighty and the Wise.

The Holy Quran. al-Baqarah [The Heifer]: 208 - 210.

The tone of these verses reveals that those who delight in the will of Allah anticipate it each and every moment and even give up their lives for His pleasure. The Ansarullah are among a group of people who would soon be presented before God. So they should present all the breaths remaining before the pleasure of Allah. Although this verse applies to the faithful of all ages but it applies even more strongly to the Ansarullah.

The Companions of the Messenger of Allah ﷺ at each and every moment would anticipate anything that would increase their faith. They would sit before the Messenger of Allah in pursuit of his love. Allah the Almighty looks at those who always remain in such anticipation with affection. So if you spend the rest of your lives in hope of this it would not be improbable for Allah the Almighty to fulfil your expectations and enable you to do so Himself.

كافة ['wholeheartedly'] has 2 meanings. Firstly that every entrant should wholly enter the circle of God's love. Secondly that all believers great and small should collectively spend their lives as seekers of the love of Almighty God. Those who come into this circle cannot possibly follow in the footsteps of Satan, because they are 2 contradictory things. If you come out of this circle you would go to ruin. If Satan ever got the slightest chance he would take you away. Signs have come to the Ahmadis in such abundance that there is no danger of them stumbling but it would be most unfortunate if it happens:

Anas bin Malik narrated: There were 2 brothers during the time of the Messenger of Allah. One of them used to come to the prophet and the other had some business. The businessman among them complained to the Prophet about his brother, so he said 'Perhaps you are provided for because of him.'¹

This *Hadith* has a point for the life devotees and those who serve them. Certain people are rendering great services in the *Jamat* in Germany whose near and dear think that they bear the burdens of serving them. The statement of the Holy Prophet ﷺ is as true today as it was yesterday. May Allah not let them suppose in their hearts that their family is suffering because of them.

The Promised Messiah says in commentating upon this verse:

¹ Tirmidhi, Abu Isa Muhammad ibn Isa. *Jami' at-Tirmidhi*.

... of the people there are those of high degree who dedicate themselves wholly to seeking the pleasure of Allah in return for their lives. These are the people towards whom Allah is Most Compassionate. Thus he who arrives at this stage of the spiritual life becomes wholly devoted to the cause of Allah.

In this verse Almighty God sets forth that only such a person is delivered from all suffering who sells their life in the cause of Allah in return for His pleasure and proves their devotion by laying down their life. In considering that they have been brought into being for obedience to the Creator and for service of the fellow beings. Performing all the virtues related to every one of the faculties with such eagerness and sincerity as if beholding the True Beloved in the mirror of obedience. Their will is identified with the Will of God and all their delight is centred in their obedience to God. Righteous conduct proceeds from them not as labour but as delight and pleasure. This is the paradise that is bestowed upon a spiritual person in this very life. The paradise that will be bestowed in the hereafter would be a reflection of this paradise which will, through Divine power, be manifested physically.²

The pleasure of Allah cannot be purchased but when He Himself says that '*Who is it who would buy my pleasure?*' How could Allah possibly keep those deprived who say '*We do?*' To sell yourself is no momentary bargain, it is a bargain for an entire lifetime. One would have to accept a thousand deaths and a thousand lives would be given in return for each lifetime. Many of the life devotees who gave themselves into the care of God at some special moment and then did not remain sincere [in their devotion] always come to a bad end. Thus the bargain of a lifetime takes places first and thereafter the proofs of this state are granted throughout the lifetime and then a claim never remains just a claim.

One serves the faith of God and His creatures by putting into use all the faculties granted to humans; however it is only Allah the Almighty who enables it. This is exactly why it is said that they spend out of whatever We have provided for them. Most people enjoy the pleasure of Allah at some time [in their lives] but they have not sold their lives. So their pleasures once they receive them do not last and the pleasures of the world take over. When enjoyment lasts all one's virtuous actions begin to be performed by virtue of the pleasure. A person who strives to make money and is observed doing so by others but that person does not feel that labour because of the pleasure of the money. Allah does not keep a loan. The Promised Messiah states that what one would receive in the afterlife is but a reflection and a shadow of the very paradise given to the spiritual person in this world. These are the words of a gnostic of Allah who clears and opens up the paths of God's love.

Certain people undertake strife and labour to receive the pleasures of the hereafter but they receive nothing. The pleasures of the hereafter would be granted to those who are fortunate to love in this life. Those who give priority to their faith over the worldly objectives and who devote their lives to the cause of Allah and consider it an honour are loved by Allah. I advise the *Jamat* in Germany that to sacrifice is a favour of Allah and service is an honour. So you should never imagine that '*We are doing something*'. Every service is a reward.

The Promised Messiah (peace be on him) states 'Place your neck in the path of God'.³ One meaning of this is to wear the yoke of God's obedience around your necks and the second is to present your life like the Prophet Ishmael. There are Satans around every person calling

² Ahmad, Hazrat Mirza Ghulam. *Islami Usool Ki Philosophy [The Philosophy of the Teachings of Islam]*. (Matba Siddiqi, 1896. English: 1910, 1979, 2010). *Ruhani Khazain*: x. 385

³ Ahmad. *Barahin e Ahmadiyya*:v [Arguments in Support of 'The Holy Quran' & the Prophethood of the Holy Prophet]. 5 Vols. (Safir e Hind Press 1880, 1882, Riyadh e Hind 1884, Anwar Ahmadiyya Machine Press, 1905). *Ruhani Khazain*: xxi. 416).

him to bad actions and one can be protected from them if one places one's neck in the way of Allah. This is the very thing Allah the Almighty calls steadfastness. Those who followed the Prophets in complete obedience are the truthful and those who gave their lives in this same way and never turned back are the martyrs - Those who could not progress further but gave their lives.

The purpose of the creation of mankind is that it should always worship God. If one is devoted to this cause then that is steadfastness and when one lives for the sake of Allah then faith descends upon them to grant them a pure life which is the real goal and requirement. If this is achieved then we can give our lives into the care of the eternal One saying *'By the Lord of the Kaaba! I have succeeded'*.

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